

The Inquirer

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.]

No. 3685.
NEW SERIES, No. 789.]

LONDON, SATURDAY, FEBRUARY 8, 1913.

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"Miracles and Mechanism." By W. WHITAKER, B.A. Jan. 25.

"Songs of a Buried City." By H. LANG JONES. Dec. 21, Jan. 18 and 25.

"American-Indian Religion." By ERIC HAMMOND. Jan. 11.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, February 9.

LONDON.

Acton, Creffield-road, 11.15, Rev. A. C. HOLDEN, M.A.; and 7.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11, Rev. J. C. BALLANTYNE; and 7, —.
 Brixton, Unitarian Christian Church, Effra-road, 11, Rev. W. M. WESTON, Ph.D.; 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. E. DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11, —; 7, Rev. W. M. WESTON, Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. H. E. B. SPEIGHT, M.A.
 Finchley, Granville-road, Ballards-lane, 11, Rev. J. A. PEARSON; 6.30, Rev. J. C. BALLANTYNE.
 Forest Gate, Upton-lane, 11, Mr. G. BARRETT AYRES; 6.30, Mr. STANLEY MOSSOP.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.
 Leytonstone, 632, High-road, 6.30, Rev. J. A. PEARSON.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. DOUGLAS W. ROBSON, B.D.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. F. W. G. FOAT, Litt.D., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. C. A. PIPER; 6.30, Mr. A. J. HEALE.
 University Hall, Gordon-square, W.C., 11.15 and 6.30, Rev. J. WORSLEY AUSTIN, M.A.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, 7, Mr. Wm. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. J. WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. T. F. M. BROCKWAY.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOLTON, Halliwell-road Free Church, 10.45 and 6.30, Rev. J. ISLAN JONES, M.A.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. G. W. THOMPSON.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BURY ST. EDMUNDS (Free Christian), Church-gate-street, 11 and 6.45, Rev. GEORGE WARD.

BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.

CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Principal J. ESTLIN CARPENTER.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.

CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.

(DEAN Row, 10.45 and
 STYAL, 6.30, Rev. E. A. VOYSEY, M.A.

DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.

GEE CROSS, 11, Rev. H. E. DOWSON; 6.30, Rev. F. H. VAUGHAN.

HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.

HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Mr. FRED COTTIER, Pioneer Preacher, London.

HULL, Park-street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. A. H. MONCUR SIME.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. JOSEPH WOOD.

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MANCHESTER, Cross-street Chapel, 10.30 and 6.30, Rev. E. L. H. THOMAS, B.A.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Upper Brook-street, Free Church, 11 and 6.30.

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OXFORD, Manchester College, 11.30, Rev. Dr. ODGERS.

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PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.

PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30.

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SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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* * * All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.

NOTES OF THE WEEK.

THE Welsh Church Bill passed its third reading in the House of Commons on Wednesday night by a majority of 107. It has been sharply contested and the bitter feelings have been aroused, which are the usual result of the intrusion of religion into politics. We imagine, however, that no one with any gift of temperate judgment really believes that the Welsh feeling on the subject is wholly unreasonable, or that it will disappear if it is simply ignored. In a matter of this kind, where the religious preferences of the people are clear, there is no occasion for mutual recriminations. The issue is simply this, that however zealous and effective the Church may be in its ministrations, it ought not to be maintained in a position of special privilege by the State, in view of the prevailing Nonconformity of the population. It is simply confusion of thought which construes this position and the policy it involves into an attack upon religion.

* * *

THIS point of view is ignored by *The Times* in a leading article on the Third Reading. "If this unhappy divorce of Church and State is accomplished," it says, "Wales will not be the same as of old to many of its most loyal and most ardent sons. For fourteen or fifteen centuries the magnificent history of the Church in Wales has ennobled the people, its devotion has guided their faith, its generosity has cheered their poverty. Amid the bitterness of men who despise it in the name of religion, and mock it in the name of liberty, these people still believe in their Church's destiny." When allowance has been made for the rhetoric

of the advocate this passage is little more than a plea for the maintenance of privilege; for there is no hint of any desire to come to terms with the Nonconformist bodies by recognising them as an integral part of the national church. A scheme of comprehension would be a real alternative to disestablishment, and we wish that in the interests of breadth and charity something of the kind had been proposed. Not that we regard it as practical politics, for comprehension is little in favour with the dominant Anglo-Catholic party in the Church of England.

* * *

THE House of Lords did a good piece of work when it completed the Committee stage of Lord Newton's Betting Inducements Bill on Tuesday. The principal clause of the Bill provides that any person "who writes, prints, publishes, or circulates any advertisement of any betting or tipster's business, whether such business is carried on in the United Kingdom or elsewhere, or who causes or procures any of those things to be done, or assists therein" shall be liable to certain penalties. The Bill, if carried, will strike a blow at a most pernicious evil and remove a flagrant inconsistency in the law. It is, however, only a first instalment. It does not touch, for instance, the flourishing trade which is carried on in betting coupons in connection with football matches by certain newspapers, and the Bishop of Hereford moved an amendment directed against this evil. It was, however, withdrawn so as to facilitate the passage of the Bill and its inclusion among agreed bills.

* * *

INCIDENTALLY the Bishop of Hereford as a former Headmaster of Rugby spoke some words in praise of football which will be grateful to many ears. "I look upon the game as a fine game," he said, "one of the best gifts of Rugby to the national

life of England. It has done much, and is doing much, when unadulterated, to cherish and strengthen some of the best qualities of our race—pluck, endurance, self-control, unselfishness, and public spirit. I confess to feeling a pride in the game and resent its degradation and debasement."

* * *

At the annual meeting of the Manchester, Salford and District Women's Trades Union Council on Tuesday Miss Margaret Llewellyn Davies, in urging that the whole country should be roused to demand a minimum wage for women, called attention to the decision of the Co-operative Wholesale Society to adopt and apply in all its productive businesses a minimum scale of wages for women workers. The scale begins at 5s. a week for girls of 14, and, rising by 2s., advances each year to 17s. at 20. This scale, though it seems small, is far above anything which had yet been done for women. It is now being paid to 7,000 women workers of the Wholesale Co-operative Society, and to the workers of 180 distributive societies. There has been no fall in the dividends of any of these societies owing to the adoption of this scale of minimum rates. Miss Davies also mentioned the fact that in the chain-making trade women's wages has been doubled, and she had heard that since the increase the quality of the chains turned out has improved.

* * *

Two questions asked last week in the House of Commons deserve more attention than they have received. They referred to two Bills now before the Indian Government for suppressing the Female Slave Traffic. One of them is to prevent the importation of foreign girls and the other for the better protection of young native girls. According to Sir Reginald Craddock, the trade in Indian girls is on

the increase. But the tone of the replies given to Mr. Ferens by the representative of the India Office hardly encourages the hope that any action will be taken. Our record in India on these matters is not a very creditable one. Official inertia has been encouraged by the impenetrable veil of ignorance which hides the true state of affairs from the public mind. Why do not the two Archbishops take advantage of the recent agitation and raise the whole matter in Parliament as a question of urgent national duty? The Government that suppressed Suttee and Infanticide can suppress this terrible wrong to the girlhood of India. White girls and non-white girls are equally entitled to the protection of the British Empire.

* * *

ALL who are interested in the causes of our present discontents should read the penetrating article by Canon Barnett in "The Nineteenth Century and After" for February. "Poverty, as far as I can see," he writes, "is the root cause of the prevailing discontent, the door by which the enemy enters and the fortress from which he sends out suspicion and strife to compass the nation's ruin." But when he speaks of Poverty he has in mind something different from the extreme forms of destitution and far more menacing in its effects. The public mind, he thinks, hardly realises what is meant by poverty. It dwells on the squalor and misery, which are the smallest part of the problem. "It is the poverty of the great multitude of the working people," he maintains, "and not the destitution of the very poor which is the force of the present discontent."

* * *

"THE greatest need of the greatest number," he continues, "is a larger income." For lack of this the people are not free. They are mere cogs in a machine for the production of material wealth, incapable of rational enjoyment and healthy political interests. The remedy must be found in a more equitable distribution of our vast national resources. But if the poor are to become richer then the rich must become poorer. "Poverty is due," such is Canon Barnett's conclusion, "not to want of trade or work or wealth, but to the want of thought as to the distribution of our enormous national income. When the meaning of poverty is realised, the courage and the sacrifice which in the past have so often dared loss to avert danger will hardly fail because the loss to be faced is represented by the demand-note of the tax-collector. Gifts cannot avert the danger, repression will increase the danger, and the preachers who believe in the coming of the Kingdom must for the old text, 'God loveth a cheerful giver,' substitute as its equivalent, 'God loveth a cheerful tax-payer.'"

MR. CAMPBELL'S NEW PHASE.

MANY people have recognised what may be called a new note in a sermon by the Rev. R. J. CAMPBELL which appeared in the *Christian Commonwealth* last week. It seems to mark a definite break with some aspects of the spiritual monism, which coloured the pages of his "New Theology"; or let us rather say a recovery of essential elements in the Christian attitude towards life, which have received too little emphasis hitherto in his teaching. In his absorption in the spiritual values of immanence he was probably unaware that he was hardly doing justice to the thought of divine transcendence, and leaving far too little room for the crucial facts and events of history on the one hand and the supernatural elements in Christian experience on the other.

"The spiritual consciousness," he says in the sermon to which we have referred, "has awakened on higher levels than heretofore, and has laid hold of and assimilated eternal realities in a way that, apart from the Gospel, it has never been able to do. This is a note which you have never heard me strike so plainly, but I cannot help it. It is becoming ever clearer to me that the grace of God in JESUS CHRIST has produced unique effects in the world. It is a thing by itself, an importation of life and power not to be accounted for on any other ground than that it is the eternally perfect, the kingdom of heaven, breaking its way through to the place of flesh and sense, irradiating, transforming, and uplifting the soul that yields itself to it. It is the spirit of Christ that creates the sense of sin and makes us aware of our need for redemption, but it is the same spirit that furnishes the assurance of redemption and reveals to us the high calling of God."

These are momentous words, and the simple confession that they are the result of growing experience adds greatly to their impressiveness. Many people who welcomed the beautiful confidence in the Divine Indwelling in Mr. CAMPBELL's teaching, felt all the time that it lacked something. On the side of Christian theism it never seemed to satisfy our need. We cannot worship any thought of ourselves, however high we may place the ideal possibilities of our nature, but only a Holy God, who is far above us, and transcends in infinite ways the highest of which we are capable in love and power.

Nor is there room in a doctrine of pure immanence for some of the deepest elements in moral experience. It provides no effective challenge to the will. It tends to weaken the sense of sin and the need of forgiveness; while its refusal to come to terms with the facts of history robs the figure of JESUS CHRIST of its compelling power and distinctive appeal. It would be very unfair to Mr. CAMPBELL to say that this new note in his preaching marks a return on his part from philosophy to religion, for it is the deeply religious quality of his sermons that has given him his power. But it will enrich his teaching on the side where it has suffered from some haziness of outline and weakness of impression. He is not, as some may suppose, suffering from orthodox reaction, but simply trying in all faithfulness to interpret the deepest things in his own heart, and in the Christian experience of a vast number of people, when he presents JESUS CHRIST as the Captain of our salvation and the Gospel as the source of transcendent moral power.

DEVOTIONAL LITERATURE.

READERS of THE INQUIRER should give a hearty welcome to "A Book of Devotional Readings from the Literature of Christendom," edited by the Rev. J. M. CONNELL (Longmans, Green & Co., 3s. 6d. net). It may be used either to enrich with appropriate lessons the public services of religion, or to aid the private worshipper before he offers prayer in the secret chamber. For the former purpose the selections are for the most part of suitable length. They are arranged not according to the topics of which they treat, but in chronological order, so as to exhibit, as far as can be done within the necessary limits, the stream of devotion and aspiration which flowed down through the Christian centuries. Writers of the most various creed and ecclesiastical connection have been brought under contribution; and the reader cannot but be struck with the pervasive unity of the spirit which breathes through every section of the manifold Church of Christ. The deeper things which speak to the heart are the same, though they clothe themselves in different intellectual vestures; and if here and there some special form of theology reveals itself to the thoughtful

reader, there is nothing which need alienate his spiritual sympathy. This is a book which readers of every sect may use; and though each may miss the expression of his own peculiar tenets, he will recognise everywhere, unless he be blindly narrow and intolerant, the grand undertone of Christian love and aspiration. There may indeed be a yet wider unity binding together the religions of mankind; for the "Word" which gives light to every man has whispered the same great ideals to human hearts so far as they were able to apprehend them; and some readers may complain that Mr. CONNELL has not entered this wider field. But no book is to be judged for not being something which the author never intended. Every writer is entitled to choose his own theme; and Mr. CONNELL has chosen to exhibit some jewels of that inheritance of pious thought and endeavour which Christians of every school enjoy, and which the anti-Christian bitterness of theological controversy has never succeeded in driving wholly from the Church.

I have long wished that some acceptable means could be found of enriching the public services of religion from the ample treasures of devotional literature in Christendom. To most people this literature is as a treasure hidden in a field, and though in our hymns we gladly admit a varied lyrical expression of pious sentiment, we still refuse to hear the saints who have breathed their aspirations in prose. While we say, with perhaps a justifiable content, "the old is better," we forget that the new sometimes strikes the mind with greater force, and even enables us to perceive unsuspected beauties in the old. Here and there the plan has been tried of reading in public other than Biblical lessons, but it has not commanded general assent. This failure is not, as has sometimes been supposed, owing to the mere stupidity of custom. The plea for a change of practice has depended too much on an assertion of the altered view of Biblical inspiration, which, it is alleged, makes it absurd to place the Bible in a niche by itself. But religious practice is determined, and I think justly determined, far more by experience and emotion than by regard for supposed theological consistency. Let the critics say and prove what they will, the Bible occupies a unique place in the reverence and affection of Christendom; and though in the abstract some other writings may be as noble in expression, and even speak more powerfully to individuals, still the Bible alone claims universal

recognition, and it alone has witnessed the sighs and tears, the thoughts and aspirations, the gratitude and praise of many generations and of many lands. Thus to the devout temperament, which has been nurtured by the ancient Scriptures, and clings to them with an unalterable affection, it seems as vain to rebuke the exclusive attachment to the Bible as it would be to scoff at the narrowness of our affection for mother or wife, because there are multitudes of other women who are just as good. But the case is altered when, while recognising the sovereign rights of the Bible, we ask for the further recognition of the long unbroken line of Christian saints and thinkers, through whom the Spirit of CHRIST, which found its first written expression in the New Testament, has spoken from age to age. If Christianity is a spirit of life it must express itself in various tones, and, while still reviving its purity and power at the ancient fountains, can attain its full volume of utterance only through the ever enlarging experience of the Church.

Without raising the question of the claims of the Bible, room might be found for the use of an enlarged Lectionary in various ways. I have heard of one plan which was said to have had a marked success. The minister gave a select reading before the beginning of the ordinary service; and the people were so interested that they came in time to hear it. It thus acted as a preparation of heart for the more regular service, and by inducing greater punctuality secured the reverent silence which is so often disturbed by late comers. Where a congregation made no objection, a lesson might be introduced as a formal part of the service. If this were not thought desirable, I think there would be many advantages in occasionally substituting for the evening sermon a select reading, which might be accompanied by a few explanatory remarks from the minister, and perhaps enforced by some words of exhortation.

But let it not be supposed that a volume which was primarily designed to answer the purpose of a new lectionary must be limited to this use. It is equally suited for private reading; and while there are many books of private devotion, I am not aware that any has been constructed on the same plan, or presented a similar picture of the continuous flow of Christian piety. In addition to the appeal of single passages, their simple collocation may suggest to many minds new and important ideas, and enable them to appreciate as never before

the richness and variety, amidst identity, with which Christianity has spoken, and to view themselves as members of a truly catholic fellowship, with a life deeper, fuller, and more universal than any which has hitherto received general recognition. Towards that recognition I believe Christendom is slowly moving; and I hope that Mr. CONNELL's volume will satisfy his most ardent hopes in bringing a little nearer the great re-union which must come from deeper adoration and love.

JAMES DRUMMOND.

THE LEAP OF FAITH.

SMOOTH lay the path and smiled with
flowers at first,
Easy my travel—
And all my spirit sprung up for life athirst;
Doubt was a thing by me abhorred, accurst—
It rent my heart but for me to unravel.
Gladly I went
From world to world of thought, in stern
ascent.

Gulfs that were graves and mocked with
empty bound
I made my pillows,
And filled each chasm with faith's founda-
tion ground;
Barriers were barriers not to me, I found
A road of rest laid on the stormiest billows.
Upward I trod,
The very dust below my feet seemed God.

I craved assurance, and without it knew
Life was not living;
Although a breath from Heaven upon me
blew
In every fear, that forth and onward drew,
And something yet divine was in misgiving.
Above me hope,
Beneath me steps of a dim altar slope.

Sometimes I laid me down, by travail prest
And pierced with sadness,
But seeking still the beautiful, the best;
And the sharp rocks shaped into Jesu's
Breast,
Until the dread of sloth to me was madness.
The simple truth
Was all I asked, that giveth earth its youth.

Hounded me hunger, empty was the night
And day as hollow,
Until I saw the lone left star take flight;
Around me Space, in all its measured
might,
Opened its awful mouth, and dared I
follow?
Idle my pain,
Purposeless passion, and the vision vain.

There was the end, it looked, the dreadful
deep,
The final summit
Armoured with terror's cometary sweep;
But in the Abyss I took the last wild leap,
Beyond the cast of any human plummet.
Outward I trod,
Into the Dark and Void—and these were
God.

F. W. ORDE WARD.

LIFE, RELIGION & AFFAIRS.

SOCIALISM AND RELIGION.

THREE of Father Adderley's books have just been re-published in a cheap edition; two novels (only his novels are nothing but tracts, as he cheerfully proclaims), and "The Parson in Socialism," a series of note-book jottings in which the popular misconceptions about Socialism and its relation to Christianity are vigorously refuted.* They are a welcome addition to the mass of cheap and instructive literature now available for thoughtful readers in the ranks of labour who have no money to spend on costly sociological treatises nor time to study them. The writer is well known for his fearless advocacy of an economic doctrine which Lord Shaftesbury described as one of "two great demons in morals and politics stalking through the land," the other "demon" being Chartism. He expounds it, in season and out of season, with the fervour of a crusader preaching a holy war, and all his powers of forcible argument, keen insight into human foibles, and a racy wit which finds out every weak spot in the armour of "upper class" opponents are employed in the onslaught against capitalism and privilege. His words have an added piquancy, too, from the fact that he himself belongs to the aristocracy which so often serves as the butt of his humour.

But this unconventional and heretical parson does something more than talk about Socialism and make fun of titled people. He lives the practical and strenuous life of a Christian himself, and the great ideal which he is out to defend is the ideal of human brotherhood and the Kingdom of God on earth. This means, if it means anything, that love must become the key-note of men's lives, that obedience to the laws of justice must supersede a slavish adherence to the laws of society, that all forms of snobbishness and class-hatred must go down before the recognition of our mutual dependence on the will of the Father, that "the hell in the slums" will have to disappear before heaven can be established in the heart of the community. Father Adderley is, first of all, a Christian holding this belief, and then, because he is a Christian, an ardent Socialist. It does not follow that all Christians must necessarily become Socialists. A man may hold political opinions independently of his religious beliefs; but if his Christianity is genuine it naturally leads him to pay more attention to the working out of Christ-like ideals in the world to which he belongs; and the more anxious he is to wrench out "the whole canker, root and branch," of the misery and degradation he sees around him, the more likely is it that he will be attracted, anyhow at first, to those apostles of a new order who are in favour of re-building society from the foundations. Whether this can

be done or not, whether an ancient country in which precedent has slowly broadened down to precedent can ever adapt itself to revolutionary changes, except by a very gradual process which will tend to moderate the claims of the Socialist while it proceeds in his direction—that is a question for the future. Meanwhile, one thing should be insisted on, especially in view of the attitude taken up by those who have been shocked by Robert Blatchford and the jargon of the *Clarion*, namely, that Socialism is an economic doctrine, and as such does not mean atheism any more than it means "free-love" (whatever that may be), the demoralisation of the home, or the break-up of the Empire. Many individual Socialists are atheists; so are many individual Liberals and Tories; but, like John Baptist Heathcote in "Behold the Days Come," they may be moral idealists and ethical reformers for all that.

With Father Adderley, however, we believe that no movement will be for the ultimate good of the people which does not work with and gain support from the consciousness of man's spiritual destiny. This is emphasised over and over again in the three books now lying before us; indeed, it would seem to have been the author's sole motive in writing them. In both the novels (or tracts) "conversions" take place. In "Behold the Days Come" the son of a secularist is won over to the faith which his father has spent his life in denying; in "A Piece of New Cloth" the son of a country Rector (how Father Adderley loves these young men!) is captured by Socialism and the New Theology, and both the "conversions" illustrate that reconciliation between social ideals and religious enthusiasms which it must be the desire of all serious reformers to effect.

FURZE-BURNING IN IRELAND.

A WIDE crack runs up the sloping face of our seventy-acre pasture field, that has been unprofaned by plough from time immemorial. This hollow begins in the low ground, where lies the Tubber Gurrha (hot well), a spring of warm waters of great reputed virtue, much resorted to by sick and sinning pilgrims. Finally it disappears in the direction of the nearest village. Here also there is a Holy Well, whose known history goes back to the fifth century, and with which are connected the first Christian baptisms of the place. Pilgrims may have gone from the one well to the other along the rift mentioned. For it is said to have been a road once. It is believed that in the old fighting days of Danish and other invaders, wayfarers were glad to have the security afforded by such sunken paths as they made their furtive journeyings to and fro. No "causey" exists there now. But an old neighbour, a very aged woman she was at her death some thirty years ago, used to call this long trench "Kinlin's Boreen" (little road), and to declare that she "remembered well to see" it bordered on either side by cabins. Poor little homes, no doubt, these were. Yet children played

there; lovers loved; the mothers tended their hearths, and baked bread; and men went forth to labour of a morning.

All these warm emotions and human activities are gone now, swept into the unremembered past. Nothing is left but green grass, and a silence that is a thing to feel in your bones, and is broken only by the wind, and the breathing and heavy tread of fattening kine. When you think of all this it seems eerie and lonesome, and Kinlin's Boreen looks like a grave. But saunter along it of a summer's day, with company and cheer, and it is like a smile! For then it brims full of furze, a blaze of fragrant gold. No other plant is so magnificently lavish of its blooms as gorse. All the year through it yields largesse of its lovely wealth, so that we slyly say that "Kissing's in season while furze is in blossom." Sparse are the gleams it shows in winter, to be sure; they never fail altogether, however. But in summer, as we saw it last, that furze-grown hollow was a glory of yellow, honey-sweet flowers that far outnumbered the leaves of bluey-green. The ancient track was become a pathway of gold.

The wind was high. The sun was strong. There had been a drought. "It's as dry as snuff!" declared a lawless lad, and forthwith dropped a burning match down through the bristling boughs to last year's undergrowth of grass, sere and brown, and carpeted here and there with fallen prickles, ready to ignite. For a moment nothing happened. Then one perceived a little stealthy crackling as the *débris* caught fire; then there was a sudden roar. In an instant, among the roots of the furze, there surged a wave of flame that leaped up and outward, licking with hot tongues fiercely at the spicy, bloom-weighted boughs.

Experts differ—at least, florists' catalogues do—in the definitions they give of the colours of flowers. But more than once during a dreamful spring wandering I have mistaken a drift of crocuses seen through the russet of a beech hedge for fire in an unfamiliar spot. Then let me describe the heart of our furze-burning as a turmoil of crocus-coloured flames; now twisting together, now flinging themselves apart; racing madly from bough to bough with an effect of purposed energy that was a trifle disconcerting. But the deed was done. The thing had passed beyond our control. The strong wind carried the fire forward. One could but stand and gaze. And a wondrous spectacle it was, of which the flames were not the most beautiful part. That was the smoke, as shadows make most of the charm of a sunshiny landscape. An unlovely, a hateful thing is smoke in a city. But here, in the free, wide country, things are different, and so over our furze-burning the smoke was sometimes dark, swelling grandly forth like some "war-cloud rolling dun," sometimes silvery white, soaring aloft into the clear, warm air, to assume strange, opalescent tints as the sunshine struck its edges. But always it was lovely, that smoke.

Swiftly these clouds hurried along; now drifting apart on the gusts of wind, to show momentary glimpses of the intense verdure of the pasture; then bewilderingly would they blow together again and

* The Parson in Socialism. By James Adderley. Leeds: Richard Jackson. 1s. net.

Behold the Days Come. By James Adderley. London: Hunter & Longhurst. 1s. net.

A Piece of New Cloth. By James Adderley. London: Hunter & Longhurst. 1s. net.

minge above the flames, and obscure the crude green of the grass, the vivid orange of the fire, to gleams of softer, far lovelier hues. It was a great kaleidoscope, whose magic changes were wrought without touch of human hand. There came a succession of sounds like faint sighs. They may have been caused by escaping sap, forced from its cells by intense heat; but they were pitifully like a lament over its ruin from the furze that had so lately been rejoicing in its strength and beauty. At the same time the air was filled with floating black rags, thrown off by the fire—emblems also of grief. But on rolled the flames, driven by the wind. Behind it were shrivelled and blackened stems that had a certain ghostliness of aspect, for a white ash clung about them.

The very old elm that stretches wide arms over the Tubber Gurrha shook its branches in sympathy with this desolation. But it had often seen the red ruin of fire there before. It now felt the pleasant wind, the sunshine upon its leaves. About its roots there rippled the warm waters of its tireless spring. Deep from the heart of the Great Mother it comes; the Life, the Love that can repair waste, and clothe and beautify decay and make all things new.

K. F. PURDON.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

ABSOLUTE CLAIMS IN RELIGION.

SIR,—It is with no intention of raising a discussion about the views of James Martineau that I quote the following sentences from the "Life and Letters" (Vol. I., p. 131):—"I can find no rest in any view of Revelation short of that which pervades the Fourth Gospel . . . that it is an appearance, to beings who have something of the Divine Spirit within them, of a yet diviner without them, leading them to the divinest of all, which embraces them both." (Martineau adds that this view is everywhere implicated in the folds of the Logos doctrine.)

This statement contains two suggestions bearing on the discussion which has recently occupied most of your correspondence columns.

(1) "The seat of authority is always at first external. Its first source is the higher mind of a fellow creature, one who is, with us, a son of man, but 'higher' because more of the Divine is expressed through him. And inasmuch as none of us have entirely effaced the Divine image—inasmuch as we have something of the Divine Spirit—it is possible not only for us to appreciate him, but for him to stir up the Divine elements in us into stronger life. Thus we instinctively look upon him as our Master in these things. (2) In doing this, he makes the seat of authority become internal. He ceases to

be our Master. What happens is that our moral life consents to his and owns him with ourselves as servants of a higher righteousness 'which opens its oracles and seeks its organs in us all.' Both of these views are true; but since they are conflicting truths, they cannot be held on the same terms."

The *second* stage is admittedly the higher; but it is an ideal, not a fact of human nature in general. Readers who wish to see Biblical expressions of the same ideal may be referred to Numbers xi. 29, Jeremiah xxxi. 34, Joel ii. 28, Ephesians iv. 13, Revelation xxi. 22, 23.

The *first* stage is a fact of universal experience. While it is true that the highest ideal of good is the goodness of God Himself, and that He both can and ought to be the object of our highest love, it is also true that the one sure pathway of experience to lead to the knowledge and love of God is the way of *human* goodness. The consciousness of God, for mankind in general, cannot be so living and clear as to work strongly on feeling and thought, without external influence to arouse it. But the external influence is not that of instruction alone, still less is it that of law or commandment; it is the sight of a personal ideal of goodness such as is set before the eyes of Christendom in the historic life and love and sacrifice of Christ. "It is the noble personality in itself, the living manifestation of goodness, the visible comprehensible ideal of true godlike manhood, that with irresistible power lays hold of all hearts not completely hardened, and awakens in every breast the smouldering spark of the better self. It is this setting forth goodness not merely as a law which commands, but as a living reality and a life-giving force, that causes another to feel how much to be desired is this goodness, so that willing surrender to it is no longer a burden but a joy. It is this by the unselfish greatness of its forgiveness, help, and healing, encourages the penitent to take heart to believe in the boundlessness of the Divine love which conquers all, forgives all, and makes all good again." If in these words Pfeiderer has pointed to the true divine significance of human goodness, then surely it is a mark not of strength, but of weakness if we cannot make the same things true of that figure of the Saviour which is the heritage of the nineteen centuries of Christendom. Or is it really impossible for us to do this until historical criticism has determined to the last detail the precise degree of historicity to be attributed to every recorded word and deed? At least let us not make out of our own limitations a test by which to confine the meaning of religion and the range of moral truth.—Yours, &c.,

S. H. MELLONE.

Summerville, Victoria Park,
Manchester, February 1.

SIR,—The letters of Mr. Roberts and Mr. Ballantyne in your issue of January 19 raise issues of far more immediate and practical interest than the question of

finality or absolutism. These latter cannot greatly interest the ordinary man, perhaps not even the ordinary teacher of religion. They are speculative. No one can claim the right to pronounce a verdict upon them; for to say that anything within the region of our human experience, and subject to the limitations and interpretations of the human intellect, is final and absolute, is to raise ten questions for every one that is solved. One may, with all reverence, hesitate to say that even the highest thing one knows is final and absolute. That is my own feeling with regard to Christianity. Jesus is the divinest centre of life and power and holiness I read of in our human annals; the mightiest factor in the world's history. Is he therefore the *final* revelation of God to man? Whenever, amid life's perplexing problems, I turn to him, I find that obedience to his ethic and life in his spirit would solve them all. Perhaps the most amazing thing about him is the feeling he inspires that he has inexhaustible resources of power on which humanity might draw, which are, indeed, essential to our highest life. Yet almost equally amazing to me is the fact that humanity does *not* draw upon these resources except to a very limited extent. Why is this?

Again, with all reverence and with reluctant shrinking, I would suggest that, perfect as was his life, it did *not* impress the world sufficiently to win the world to its own standard. Is it inconceivable that, as the centuries pass, one may arise as full of the Christ-like spirit as Jesus, living as perfect a life, yet clothed with such wisdom and power and insight as to prove victorious over all the forces of worldliness, and, literally, to "draw all men" unto him? So that, in his day, and through the persuasive power of his personality, the whole world may choose to follow him.

I frankly confess that I cannot conceive how such a World-Saviour could transcend the Christ-like standard of love and holiness. He would, however, so demonstrate their rightness and rationality that rich young rulers would *not* turn away sorrowful, nor the mob cry Crucify, Crucify! but all would flock to him—

Would leave the loom, would leave the lute,

Would leave the volume on the shelf,
And follow him unquestioning mute.

Those who most deeply reverence Christ will, I think, admit the possibility of such a personality appearing. The idea, indeed, has gospel warrant. It is a vision of the Christ triumphant. For its fulfilment, in one personality or in many, the world is wearily waiting. But is it not a greater conception than that of the crucified Jesus, greater in that it wins the world?

I hope, however, that in saying this I shall not be taken as giving support to the main idea advanced by Mr. Roberts. It is one thing to gladly acknowledge that "God has, in all nations, those who render acceptable service unto Him"; it is quite another thing to say that this is a sufficient bond of Church fellowship. It is not. And, in a sense, the claim that it is so is futile, for the simple reason that, however much the "pure Theist" may be willing to embrace the Christian Theist on the one hand, and the Mohammedan

Theist on the other, both remain cold to his advances. They claim that they have all that his Theism gives him, plus something more which is to them of inestimable value, viz., a revelation of the will of God through Mohammed his prophet in one case, and a revelation of the nature of God and His law of life in Jesus Christ in the other.

True, Theism has produced these fruits, and may do so again, as I have allowed already; but that is no reason for blindly ignoring the Christian revelation and going back to a pre-Christian point of view. No one doubts the possibility of the lethargic soul being roused from its torpor as it is made aware for the first time of the holiness and love of the Father, and realises that He is closer than breathing, that He may be directly approached; is, indeed, inescapable. Let us all preach that with conviction, and we shall find it a gospel of power. But whence do we derive it? Who, among all the world's seers, and prophets, and saviours stands out unparalleled and unique as the revealer of the indwelling spirit of God, our Father, in every human soul? Who manifests to the world the full implications of that revelation with a tithe of the perfection and power of Christ?

Along that stern, dark highway
Trodden only by earth's rare few,

he walks as Prince and pioneer. We, who try to walk that way and lead others thither, cannot afford to ignore him. We must follow "in his steps."

Even though at times the joy and clear vision of mystic communion be ours, those moments of exaltation are rare to most of us; and it is certain that our average level of God-conscious life would be on a very low plane if we had not his example and personality drawing us to himself. This being so, what could be more natural than that his personality should become the symbol and centre of a great fellowship embracing all those who feel that his revelation of the love and Fatherhood of God has created the world anew for them, and that by his call to holiness and service he has transformed their whole lives. The invitation to substitute some other form of religious faith for Christianity as the basis of a universal fraternity would seem more reasonable than it does if those who advance it could point us to any other form of religious faith equal or superior to Christianity and more universally accepted. If they know of such a faith they will confer an inestimable boon upon mankind by declaring it. That, indeed, would be their paramount duty. If not, let us as practical men combine our scattered forces in the attempt to make the power of Christ's life and gospel more universally realised both in our churches and in the world at large.—Yours, &c.,

ALBERT THORNHILL.

Gorton, Manchester.

SIR,—Kindly allow me to say a few words in connection with the controversy on "Absolute Claims in Religion," from an Indian point of view.

Mr. Thomas seems to have committed

a fallacy of the opposite kind to that which he tries to expose in his three articles. If it is a false universalism in religion to make a mixture of all the different religions, it is equally false to identify the "final" religion with any particular historical religion, however purified and modified by an organic and vital giving and taking. Indeed, the biological conception of the "survival of the fittest" is as much inapplicable to spiritual life as the idea of chemical combination. But imperfect as every form of expression in words must be, Mr. Thomas is not consistent in his application of the term "final" with regard to religion. If it means *the ultimate world-wide catholic religion*, which will emerge from the struggle and competitions of the world religions, does it not involve the *elimination* of all the religions (or, for the matter of that, of the races professing any other religion) except Christianity (and the Christian people), the latter being, according to Mr. Thomas, the fittest to survive? If, on the other hand, the "finality" of the Christian religion only means the *supremacy of its central ideas*, and is compatible with the existence side by side of other religions, though recognised to be inferior to Christianity, then there is no meaning in saying that *in a distant future* Christianity will stand out as the Catholic or Universal religion, for on Mr. Thomas's own showing, it is *already* such. To save Mr. Thomas from this glaring fallacy, we have either to assume that Christianity is not yet *at its best*, and has not yet assimilated and made vitally its own the excellences of other religions, or that though Christianity is the universal religion, the followers of other religions must become "more international, more sympathetic, more catholic, less sectarian" before they can *recognise* the supremacy and the sufficiency of this final religion. The latter alternative hardly recommends itself to those who do not happen to belong to a Christian sect, and the former, though leaving room for development within the sphere of Christianity, hardly tells us anything about its final character.

I entirely endorse the views of Mr. Balantyne in both his letters. We of India have had bitter experiences of the evils attending over-much concentration upon the person of a particular prophet or avatar, and shrink with disgust at the deification of Jesus in the West. It is one thing to admit that Christ was the greatest spiritual genius and it is quite another thing to maintain that Christianity is the best religion. The religion of Christ was pure Theism, and his Father was the same loving God whom the Rishis of India adored as their "Father" centuries before his birth. But Christianity, with its multifarious sects and dogmas, is rather a religion *about* Christ, which has been moulded by a variety of influences—political, commercial, philosophical, and theological. To speak of the *Christian meaning* of God is as unintelligible as to speak about the "God" of Mohammedanism and Hinduism. If there can be all shades of opinion about the relative importance of Jesus, why can there not be as many different conceptions of God within Christianity itself? To found a universal religion on such individual and subjective preferences is the very reverse

of what Jesus came to preach. The very first step to Universalism will be taken when Mr. Thomas succeeds in converting his orthodox and sectarian Christian brethren, who are really in need of turning from Christ to Christ's God, to the *Liberal type* to which he himself belongs. The next step will be the recognition of the fact that loving communion with the Supreme Being is the guiding principle in which all sects and communities of religious believers agree, and that the special preferences or reverences of different communities for different religious teachers and spiritual practices are national, local, traditional, and secondary. "Religious bodies will differ in their modes of church organisation, their social usages, means of spiritual culture, but they will all agree in the main principles of Universal religion, viz., in the Fatherhood of God and the brotherhood of man, in the freedom of the human soul, in love and reverence for the great and the good of all races, in the final triumph of righteousness, in the purity and elevation of domestic and social life as a stepping stone to spiritual progress, in the love and service of man as the best way of serving the Supreme Being." This is the future faith of spiritually enlightened mankind, as enunciated in Pandir S. N. Sastri's "Mission of the Brahmo Samaj."

Personally, I think, we can no more talk about finality in religion than in philosophy. As the human spirit develops, its longing for the Infinite will be both widened and deepened, till it embraces the whole universe and becomes the master of all the external and internal condition of its own growth. In the evolution of religion its meaning and significance, its relation to art, morality, knowledge, and other spiritual activities of man, will be so radically transformed that a Universal Church may be founded broad enough to include even Mr. Bernard Shaw and Dr. Stanton Coit in the calendar of its saints. All poets and artists, scientists and philosophers, will then be regarded as priests in the temple of the Most High. The revelation of God in and through Jesus will then be infinitely surpassed by His revelation in and through the meanest creature on earth. Does not a Wordsworth or a Browning bring us the tidings of such a spiritual world in which all thoughts of self and sense, with their allies of sectarianism and dogmatism, disappear?—Yours, &c.,

SATIS C. ROY.

40, Westmoreland-road, W.,
February 5.

SIR,—The controversy now proceeding in your columns on Absolute Claims in Religion will be of good service to our churches if it simply reminds us of our historic origin, of the rock from whence we were hewn. When men complain, as one of your correspondents does, that our churches are Christian, not Theistic, in character and tone, it is a sufficient answer to say that, considering their history, what else could they be? As the Ejection of 1662 dramatically indicates for us, our churches were cradled in the common Christian life of England, and only separated most unwillingly from the main

body, that they might become more truly Christian. Our forefathers objected not to Christ, but to certain observances and dogmas which were asserted to be essential to Christian fellowship. They desired to be Christians and simply Christians. There was no idea in their minds that our churches were to be Theistic Societies or meeting houses for Buddhists. They asked for a larger liberty in which they might worship God in the spirit of Christ. That allegiance has never been repudiated. Within the large liberty of a Free Christianity our people have lived their religious life. Objections like Mr. Meade-King's to the Christian character of our services have no more relevance than that of a Liberal complaining that Conservative clubs make prominent the great leaders of Conservatism. In the event of such laudation becoming unpleasing to a member it is open to him to leave the club, but hardly to ask the members to remove the portraits and delete the war cries from club proceedings. In all humility and charity I would say that would be the best course for any member who has grown so vigorously out of sympathy with our distinctive Christian worship. That is the line I would take myself. When I was welcomed into the ministry I was invited to join a Free Christian ministry. I was neither asked, nor was I trained, at our two colleges to minister to Moslems and Buddhists. And if at any time, which God forbid, I should cease my allegiance to Christ, I should feel I ought to withdraw from our ministry. I have the deepest respect for other religions, but I do not imagine I can help them or they me by our dropping that which makes our worship precious and distinctive. The resultant could only be a colourless, tasteless product; helpful to neither, rather like pooling homes. As long as we all have liberty to worship the demands of charity and justice are satisfied. Each shall be judged by his fruits.

Further, there is this one practical inference I would suggest to Mr. Meade-King and Mr. Wilson. Should not our efforts and influence be directed in a country like England, nominally Christian, but woefully pagan, to *strengthening* and not weakening the national allegiance to Christ? For who could question that were we as a nation living more after the pattern of our Master, there would be a readier solution to the many acute problems of our national life, and a less heady Imperialism in our international relationships. Our malady, one might infer from the two correspondents here named, is that we Westerners have exhausted the leadership of Jesus and, like growing children, are in need of a more competent teacher. Alas! we know that the high calling of God in Christ Jesus is too great for us—that men do everything with the Moral Rule of the Gospel except obey it. Here on the hard royal road of the Cross we may test our practical and speculative difficulties, and find Christ more than sufficient. Instead of craving spiritual novelties we shall then be content with the humbler test of trying to be better Christians.

And if we enter church with this endeavour, will it not be that we shall be heartened by the mention of our Lord's name in our services as much as the

hard-pressed soldier in the fight is by the sight of his beloved Captain?—Yours, &c.,
F. HEMING VAUGHAN.

Gee Cross, January 29, 1913.

SIR,—When one of your correspondents suggests "the worship of God (the Father) and the service of man" as the basis of church fellowship, is he not suggesting what is really a Christian basis? Service, self-giving love, this surely is the mind of Christ and the meaning of Christianity. Think of the principle of the life of Christ, think of the devotion of his gifts and labours to promoting the well-being of his fellow-men, and service or love regarded not as a mere sentiment but as a mode of self-expression gives us exactly what Christianity stands for on its ethical side. Nor do we require any special knowledge of Biblical criticism to discern this fact, as your correspondent appears to suppose. It is patent to the plain Bible reader, and is as well authenticated as any other fact in history. And in this life of service we have a unique revelation of the character of God, unique because it stands alone in its fulness and completeness. "Greater love hath no man than this that a man lay down his life for his friend." One may reverently say there is nothing greater in heaven. Paul felt this when he said: "God was in Christ," and "In him dwelleth all the fulness of the Godhead bodily;" and John, "greatest of New Testament theologians," also felt it when he said, with greater explicitness, "God is love." The self-sacrificing energy of Christ, this was an exhibition in human life of the life of God, the manifestation once in time of the eternal law of God's being. If Christ is not divine, it has been truly said, there is nothing divine in the whole Universe.

And the Christian revelation is adequate and final, final in the sense that what is further to be revealed to us is simply the unfolding of the meaning of the Christian revelation. "God is love," as an interpretation of the life of Christ, is surely the last word on the character of God. What remains is to understand it and apply it, or rather, when we begin to apply it, when we do the will, we shall know and understand more fully the doctrine. Even Mr. Roberts appears to think the Christian revelation is adequate for the Buddhist, for does he not say, "Is not the God and Father of our Lord Jesus Christ the God and Father of the Lord Buddha?" Assuredly He is, as Mr. Lloyd Thomas has declared, but this is the justification of Christian missionary effort, for its object is to get the Buddhist to understand the truth, and so to convert him to Christianity; and I should like to express my gratitude to Mr. Thomas for his articles on this topic in your columns.

—Yours, &c.,

Belfast.

JOSEPH WORTHINGTON.

SIR,—The importance of the issues raised in your correspondence columns must be apparent to all your readers, and not less so their indebtedness to you for so generously affording space for their venti-

lation. A free and frank discussion may do much for the better understanding of points of view, often unduly contrasted in hasty pronouncement, but recognised as quite concordant when carefully stated. Thus, as a minister, I feel that the charge of inconsistency made by a layman (R. R. Meade-King) against a brother minister earlier in the discussion is unfortunate. It seems to forget that religious concentration has its claims no less than religious inclusiveness. I may, and do, believe with my unknown brother minister that all the religious and moral writings of the world are not contained in the Bible, and yet it is perfectly consistent with such a view to consider that while God "has still more light and truth to break forth from His Word," one's time is well employed in dealing with the books already endeared to, and in the possession of, the religious-minded. To many ministers the Biblical criticism of recent years has implied the rediscovery of the great moral and spiritual values of the Old and New Testaments. Whatever other sacred literatures may have to offer—and we do not impugn their great value—it will be enough for us if we can but make plain the supreme importance of the writings of prophet and psalmist and evangelist. By trying for the spiritually inclusive we may imperil the spiritually intensive character of our pulpit readings. Our practice evinces a concentration of aim, not a spirit of inconsistency. Now, what is true of the revealing word is even more true of the revealer. It is not contended that the beauty of holiness is found only in Jesus. Assuredly one need not be blind to the moral grandeur of the Buddha, even though he turn instinctively for spiritual enlightenment to him thought of as "The Light of the World." In so doing no idea of a final man or a final religion need be suggested. Now, as never before, we are coming to see the inexhaustible power and beauty of the personality of Jesus Christ. That has been made possible by a growing comprehension of, and a deeper insight into, the significance of what he was and did. How much richer and more precious become the things which he taught when illumined by his personal beauty of character! In that interesting letter "To a Unitarian," which appeared a fortnight ago in your contemporary *The Christian World*, we read this striking confession: "I am prepared to admit that, having broken through the common prejudice against Unitarianism, and investigated its aims and ideals for myself, and at first hand, I am amazed at the wealth of your evangel—your doctrines of God, of Christ, of men, and of the kingdom of heaven." But to many of us that evangel gains incomparably by its association with, and the light it receives from the life and work of Jesus. To forego that gain in the interests of a catholicity that would exchange intensiveness of spiritual purpose and aim for a vague extensiveness of range would be fraught with disaster. Whatever the future may have in store, the present offers to us a task so great that we may well say: "Who is sufficient for these things?" Yet we can at least undertake it not in the hesitating spirit of those who ask: "Art thou he that should come, or look we for another?" but of those who, having

spiritually seen and heard the things that he has done, endeavour wholeheartedly and prayerfully to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.—Yours, &c.,

HERBERT J. ROSSINGTON.

Belfast.

SIR,—With reference to my remarks on this subject in your issue of January 25, some of your correspondents have made a few observations which, perhaps, you will kindly allow me to briefly notice here. Mr. Joseph Wood thinks that I am inconsistent in holding fast to the idea of God as our Father, and at the same time depreciating theology. He says that “a whole theology is wrapped up in these very words” God, the Father. If the idea “God, the Father,” constituted the whole of theology, no objection could be taken to theology by any believer in the Fatherhood of God. But theology has been used by its professors to mean much more than this idea, and not infrequently has obscured or destroyed it altogether. Further we are told that “as for renouncing the terms Christ and Christianity, we might as well think of renouncing ‘English’ and ‘England’ in the interests of cosmopolitanism.” I venture to submit that the cases are not parallel, for the terms “Christ” and “Christianity” do not express simple ideas about which there can be no controversy; whereas “English” and “England” are such simple ideas. And Mr. Wood asks “Why give up the name [Christianity] when you cannot rid the thing out of your life?” The “thing” which has influenced our life, and “England, like the rest of the Western world” for good is, not the theological speculations embodied in the Roman, Greek, Lutheran, and Calvinist systems—each of which claims to be the one and only true exposition of Christianity in its fulness—but the teachings and the self-sacrificing life of *Jesus*, which, though they have often been obscured and distorted by such speculations, have, happily, never been wholly lost sight of in the spiritual gloom of the ages. In this relation Mr. C. E. Pike remarked that I do not say “whether the Buddhist would be expected to drop the terms Buddha and Buddhism, or whether Islam and Islamism would also be taboo in this very comprehensive church.” Here, again, the cases are not parallel, for whereas the terms Buddha (Gotama) and Islam, so far as they represent historical personages, are simple ideas—as “Jesus” is a simple idea—the ideas conveyed by the terms Christ and Christianity are complex and contentious. In conclusion, may I say that the subject of this discussion possesses an outward or general, and an inward or particular significance; for an understanding based upon certain broad religious ideas of general acceptance which is intended to unite individuals for their common spiritual advantage, can only be an efficient and productive vital bond between them if it coexists with the inexpressible yearnings, communings, impulses, and mystic experience of the personal spiritual life of each unit. *Universal* religion—theism or whatever it may be—expresses one idea:

personal religion expresses, not something different, but something more.—Yours, &c.

D. H. WILSON.

Herne Hill, S.E., February 4.

SIR,—There is one passage in Mr. Lloyd Thomas’s interesting letter in your issue of January 25 which, I think, calls for some explanation. In his illustration of the impossibility of common worship for himself and a tribe of savages, he suggests two sets of reasons which would preclude such worship. With the second set of reasons, viz., the fundamental differences in moral and spiritual ideals, typified in the conflict of views on the sanctity of marriage, everyone will sympathise. But Mr. Thomas writes as though he considered the omission of such ceremonies as Baptism, Confirmation, and the Lord’s Supper as constituting an almost equally insuperable barrier to close religious fellowship. Are we really to understand that his attachment to ritual observances has brought him to the position of considering details of ceremonial almost equally important with vital principles? Or is he merely enjoying his little joke, and making an opportunity of “scoring” off those of his fellow Church-members to whom his specially cherished symbols convey no meaning, although there may be little difference in spiritual and social ideals between him and them? Incidentally, it is a little strange that one who insists so strongly on the personal authority of Jesus, should so completely disregard the example of Jesus on the question of the importance of ceremonial.—Yours, &c.,

W. T. COLYER.

Church End, Finchley, N.

January 27.

SIR,—May I, as one of the least of the brethren, point out a coincidence which occurs in the correspondence on “Absolute Claims in Religion,” now appearing in THE INQUIRER. In the letter of Mr. Lloyd Thomas, on page 56 of your issue of January 25, he speaks of the issue which “ordinary Theists” have to face, viz., that of making a “hotch-potch and broth of all the religions of the world,” and “surrendering the distinctive superiorities and characteristic excellencies of our Christian religion.” In the two last letters in the same issue, the “ordinary” Theistic issue is advocated. It is not attractive, even as a theoretic solution on paper. I do not think that it would attract the other religious people, the Jews and Moslems, for instance. Everywhere to-day there is an awakening to the reality of the things of the spirit from the icy hand of nineteenth century rationalism, and in all the churches there is a mighty movement towards a reunion, but this awakening and movement are focussed in the revelation of God in His Son, Jesus the Christ. Orthodoxy is shedding its husk of dogmatic overstatement; it is high time that we Liberals put aside the husk of our equally dogmatic understatement, and then the divided Church of God would

discover the kernel of its faith, and the unity desired by the Church’s Lord would be in sight—“That they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us.”—Yours, &c.,

HERBERT C. HAWKINS.

*The Manse, Framlingham,
January 29.*

SUSTENTATION FUND.

A DISCLAIMER.

SIR,—A friend has shown me a letter received by him from a trading company in Derby, trying to push the sale of soap by promising a percentage of the proceeds to our special £50,000 Fund. Others may have had a similar letter. It is hardly necessary to say that the offer is made without the least official sanction. Steps have been taken to prevent a repetition of the gross impropriety.—Yours, &c.

JAMES HARWOOD,

Secretary.

60, Howitt-road, Hampstead, N.W.

February 5.

BOOKS AND REVIEWS.

SCIENCE AND FAITH.

The Spiritual Interpretation of Nature. By James Y. Simpson, D.Sc., F.R.S.E., Professor of Natural Science, New College, Edinburgh. London: Hodder & Stoughton. 6s. net.

DEATH is to many one of the most mysterious facts of nature. Yet in a very real sense, and with a view to this world alone, may it be said that, as human nature is constituted, only through death can the human spirit attain to freedom. In the individual life we note a continual progress towards stability, an induration, even an ossification. The little child is very adaptable, very sensitive. He easily falls ill, is quickly well again. The adult, while more resistant, has less recuperative power. Where the child can bend, he can only break. And as it is with his body, so is it also with his mind. After a certain age it becomes incapable of assimilating new ideas, especially such as would necessitate great modifications of long cherished beliefs. Hence it has been said that the progress of science means a continual war of the men of the third and fourth decades against those of the fifth and sixth. It is only the death of the older generations that admits the establishment of the newer truth. And if this is the case within the bounds of science, how much more must it be the case when science attacks beliefs such as the Fall of Man and his Redemption through the blood of Christ, which to many seemed corner-stones of divine truth and vital to their inmost being. It is only now, after fifty years of conflict, during which new generations have grown up, that it has become possible for orthodox religious folk frankly to accept the teaching of science and to modify belief in accordance therewith.

Dr. Simpson, Professor of Natural Science in the Theological College of the United Free Church, Edinburgh, makes this acknowledgment in these terms: "It is in the interests of the soul bent on the adventure of faith to realise the essential kinship of all knowledge, but more particularly the identity of mental attitude that is required of him who would understand the courses of the stars and the ways of God with man. It is no longer possible to maintain a radical distinction between mental or natural science and theology, either in the nature of the facts with which they deal, or in the human powers that are brought to bear upon these facts, or yet in the methods of reasoning that may be applied to those facts." Taking up his task in this spirit, Professor Simpson proceeds to deal at considerable length and in a luminous way with the general principles of biology, and also such special topics as Natural Selection, Variation, Heredity, and Environment. In later chapters he deals with Evolution in connection with, successively, Creation, Morality, Evil, and Immortality. Here he seeks to bring the teaching of the Bible into accord with the results of modern science. Original Sin in the sense in which the term is commonly understood he gives up altogether, but in this connection he does not fail to point out how far Milton is responsible for certain reputedly orthodox beliefs commonly supposed to be derived from the Bible. The Creation narrative is accepted as a poetic and pre-scientific embodiment of the fundamental truth that the ultimate causality is God. With respect to Immortality, Professor Simpson accepts the doctrine of Conditioned Immortality, pointing out that it was Plato, not Jesus Christ, who taught that the soul is inherently immortal.

In the region of Biblical criticism Dr. Simpson welcomes the results of the scientific spirit as heartily as in the region of nature; he declares that even "where its work has been most radical (as, e.g., Old Testament criticism, where it may leave us as a result with but a portion of a book conforming to our earlier opinion of it), we can say, fearlessly and truthfully, though mayhap paradoxically, the half is better, greater, than the whole." With regard to the Resurrection, Dr. Simpson finds that "however susceptible to criticism the different accounts may be, belief must ever be easier than unbelief, for in this world, as we know it, it is inconceivable that the greatest instrumentality for morality that history has ever known—the Church of Christ—should have been founded on a lie." However we may differ from Dr. Simpson on this point, we cannot help feeling that a writer who declares that "whatever the dicta of authority, they have to be justified, and that can only be done at the bar of reason," has much in common with what may be described as the liberal attitude in religion.

SERMONS do not provide good copy for the reviewer, and the richer they are in the qualities which give a sermon force and fire the less amenable they become to the ordinary methods of criticism. We must be content to commend Dr. Clifford's

new volume to our readers (Edinburgh: T. & T. Clark, 4s. 6d. net). Its title "The Gospel of Gladness and its Meaning for us" has the sound of trumpets in it, and anyone who will even glance down the table of contents—"The Unveiling of Life," "The Revival of Religion," "The Gladness of God in saving Men," and the rest—will feel himself already in the grip of a joyous optimist, to whom the Gospel is a real message of salvation, of health and gladness and divine victory, to men.

LITERARY NOTES.

PART I. of "The Art Treasures of Great Britain," a new monthly series edited by Mr. C. H. Collins-Baker (London: J. M. Dent & Sons, 1s.), has just appeared. It contains some beautiful reproductions, including the Castle Howard Mabuse, "The Adoration of the Kings"; Gainsborough's characteristic portrait of "The Hon. Mrs. Graham," from the National Gallery of Scotland; a fragment of the Parthenon Frieze in the British Museum; and Whistler's "Old Battersea Bridge," that quiet study in brown and silver first exhibited in 1865, which must not be confused with "Old Battersea Bridge, Blue and Gold" now in the Tate Gallery. This series appears to be unique in so far as it is to include not only pictures, but also the masterpieces of sculpture, drawing, pottery, metal work, ivories, and Oriental Art in England, Scotland, and Ireland. It is not intended to include many famous pictures which have been made familiar to the public in countless reproductions, but to deal specially with less well-known but not less wonderful examples.

LOVERS of "The Roadmender" will welcome the announcement that a short biographical sketch of its author, under the title of "Michael Fairless: her Life and Writings," will be published shortly. It has been written by William Scott Palmer (author of "The Diary of a Modernist") and A. M. Haggard. Messrs. Duckworth & Co. are the publishers.

THE first number of *The Statesman*, a new sixpenny weekly journal, under the direction of Mr. and Mrs. Sidney Webb, which proposes to deal with public affairs from the standpoint of a sane Collectivism, will be published in April. The general attitude of the journal will be that best designated by the term "Fabian," but every endeavour will be made to bring into light and to appreciate all those features in other social projects or movements which can be recognised as making for human progress. It is intended to make a standing feature of a weekly article dealing with the public affairs of one or other of the important extra-European communities, British and foreign, Canada, Japan, India, Australia, China and South Africa, and a substantial section of the paper will be devoted to literary articles, dramatic criticism, and reviews of new books.

Mr. Bernard Shaw is associated with the enterprise, and will himself contribute to its early numbers.

TEN new volumes in the "Home University Library" series are announced by Messrs. Williams & Norgate. These include a review of the field of "Comparative Religion," by Dr. Estlin Carpenter; a book on "Napoleon," by Mr. Herbert Fisher, Vice-Chancellor of Sheffield University; "The Origin and Nature of Life," by Professor Benjamin Moore; "Painters and Painting," which is mainly concerned with the French and British Schools of the 18th and 19th centuries, by Sir Frederick Wedmore; "Dr. Johnson and his Circle," by Mr. John Bailey; "The Literature of Germany," by Prof. J. G. Robertson; and "The Victorian Age in Literature," by Mr. G. K. Chesterton.

THE first number of a new magazine, to be called the *Constructive Quarterly*, which is described as "a new and comprehensive record of Christian faith, work, and thought in all the churches," will be published on March 1. The idea of the promoters, as Professor Sanday stated in an article in the *Contemporary Review* last October, "is, on the nearer plane, to bring together writers of all churches and of all schools on the one common ground of a Christianity which claims to be constructive. In this way it is hoped, on the further plane, to work towards—only to work towards, but really to work towards—the more distant goal of Reunion." The Editor is Mr. Silas McBee, who has been known for many years as editor of the *New York Churchman*, and whose name is associated with many good causes. The *Constructive Quarterly* will be published by Mr. Henry Frowde at the Oxford University Press.

PUBLICATIONS RECEIVED.

MESSRS. J. W. ARROWSMITH, LTD.:—The Voice of One Crying in the Wilderness: Josephine Butler. 6d. net.

MESSRS. WM. BLACKWOOD, LTD.:—The Ethical Approach to Theism: G. F. Barbour. 3s. net.

MESSRS. CONSTABLE & Co.:—The Evolution of Modern Germany: Henri Lichtenberger. 10s. 6d. net.

MESSRS. DENT & SONS:—L'Emile: J. J. Rousseau, Vol. iii. 1s. net. The Everyman Encyclopædia: edited by Andrew Boyle, Vol. i. 1s. net. Geoffrey Chaucer, Emil Legouis. 5s. net.

MR. HENRY FROWDE: John Penry: Champlin Burrage, B.Litt. 2s. 6d. net.

MESSRS. MACMILLAN & Co.:—Greek Divination: A Study of its Methods and Principles: W. R. Halliday, B.A., B.Litt. 5s. net. The Mediaeval Church Architecture of England: Charles Herbert Moore. 15s. net.

MESSRS. PUTNAM'S SONS:—Life and Teachings of Abbas Effendi: Myron H. Phelps. 6s. net. The Law of Psychic Phenomena: Thomas Jay Hudson. 6s. net. Kings and Gods of Egypt: Alexandre Moret. 7s. 6d. net.

THE YEAR BOOK PRESS:—Songs of the Dead End: Patrick MacGill.

MISCELLANEOUS.

The Vineyard, The Review of Theology and Philosophy.

FOR THE CHILDREN.

THE WORK WHICH FRANCES WILLARD DID.

NOBODY could read the early part of Frances Willard's life, about which I told you a little last week, without realising at once that she was never intended for a humdrum existence. She had a restless spirit that was always seeking some fresh outlet for its energy, an inquiring mind that was always asking questions and brooding over the wonders of this beautiful world, a brave heart without one thought of selfishness that only longed to pour itself out in service for others. Naturally these qualities made it quite impossible for her to remain rooted to one place where she could not make proper use of the powers God had given her. Mary Willard, the younger sister, who was less ambitious and not nearly so much alive, was quite content to do this. She was a delicate girl with a sweet, loveable nature, who could never have faced the hardships which "Frank" seemed to invite; indeed, her peaceful life was destined to come to an end very early, and her heart-broken sister has given us a record of it in a book entitled "Nineteen Beautiful Years," which is said to be the best thing she ever wrote. Both, however, shared the ups and downs of life as children in their far-away home in the West, and both went to college later on when the family moved to Evanston, then a small village with scarcely 500 inhabitants, and now a flourishing town adjoining the great city of Chicago.

I have not time to tell you all about Frank's doings at Evanston—about the learned subjects she studied, the big ideas she thought out, or even the parties she used to go to when the opportunity came of having a good time. But you may imagine that she took a tremendous interest in everything and everybody, and that by-and-by she became anxious to go out into the world and make her life really count for something. She was now very much in earnest about religion, and had recently, after much inward trouble and shrinking, joined the Methodist Church to which her father belonged by going up to the altar at the invitation of the minister before all the congregation. In those days that was the usual way among the Methodists of showing people that you had decided to become a Christian—that you had been "converted." The result was that she wanted to be "good" more than ever, and when she had been at home for a year after leaving college she made up her mind that nothing would strengthen her character so much as to go away and teach, and learn what hardship and loneliness, and doing things on her own responsibility, meant.

This was a serious step even for "Frank." You see, it was much more difficult for a girl to break away from her family and earn her living fifty years ago than it is to-day, and in a new country like America, where so much still had to be done to make the wild places fit to live

in, it meant pretty hard work, too. Frances Willard found that out when she went as a "schoolmarm" to Harlan, to the real distress of her father and friends in Evanston, though it was only 20 miles from home. She used to walk through a marsh to the "ugly red school-house" which she had to help to sweep, for it was "dirty beyond description, with broken windows, baked floor, and cobwebs mingled." When the weather was cold she had no fire, for there was no material with which to make one; the roof leaked, and if it rained her desk was wet, and she got completely chilled. There were many other discomforts, too, and she began to think her life was almost unendurable. But then something happened, or rather, two things happened: first of all, she made a friend with whom she could chat, and study, and take nice walks, and secondly, she became very interested in the little people (German and Irish, many of them were) whom she had to teach. That settled it. She stayed on, growing to like her work more and more, and presently, instead of 27 pupils, she had 45. This experience was a very useful one, and it was the beginning of many years devoted to teaching in various places which brought out unsuspected gifts, and led to her becoming, at the age of 31, the first woman president of a college in the United States.

From this time onward, or rather, from the time when she took a long trip abroad with her friend, Kate Jackson, and visited France, Italy, Russia, Greece, Egypt, Palestine, and our own country, her life was full of change and hard work, and the rapid way in which she became one of the most celebrated women in America reads almost like a fairy-tale. Things happened rather unexpectedly. First of all there was some disagreement between Miss Willard and one of the authorities of the university to which her college was now connected. This resulted in her giving up her post, at the cost of much personal grief, for she had won the hearts of all her girls and was absolutely happy with them. Then came the sudden impulse to take up temperance work, which her friends did not quite approve of, as they knew it meant very little money and the family were not well off. But a crusade had recently been started against the drink traffic which was everywhere sweeping people off their feet, and the excitement had spread to Chicago. Hundreds of American women, who had been greatly stirred by some lectures on temperance, had made up their minds to fight this terrible evil of drink in their own way. Heedless of what anybody said, or how people laughed and jeered, they banded themselves together and used to kneel down outside the saloons (or public-houses) and pray that those who kept them might be moved to give up their hateful trade, and that drunkards who were making their homes and children wretched might come to see the wickedness and misery of it all. These good women made their influence felt in one town after another, and the temperance "revival" became a general topic of conversation.

Frances Willard joined the Temperance Cause when all this excitement was dying down a little, and the leaders were making

up their minds to form permanent associations in order to continue their work. Very soon she was made president of the Chicago branch. Later on she became the head of the whole movement, and gave up the rest of her life to making it a success. At first she would accept no salary, and many were the privations she endured in order to devote herself to this great work purely for the love of it. But soon, of course, she broke down in health, and the kind, wise mother at Rest Cottage, Evanston, who was so dear to her, told Frances that she must now consent to be properly paid for her work. "God isn't going to start loaves of bread flying down chimneys," she said, "nor set the fire going in my stove without fuel." So the ardent worker had to give in, but neither at that time nor later, when she could have had as much money as she wanted, could she ever be prevailed upon to take a big salary for her services. Her whole life henceforth was to be a constant *giving* and *spending* for others instead of receiving from them, and to the last she used up every bit of herself, her time, her strength, her active brain and warm heart, her bright humour and sweet, frank smile, in the service of mankind.

I could tell you of many instances of her courage in doing what she thought right, of her long journeys through the American States, to say nothing of repeated visits to England; of the thousands of letters she and her secretary, Miss Gordon, used to answer (they amounted to 10,000 in the year 1881 alone!); of the articles she wrote for the papers, the many schemes she planned, and the speeches she made which averaged 365 every twelve months. I could tell you of all the famous people she met and the numerous friends she made on both sides of the Atlantic. I could tell you of the delightful way in which she used to treat everybody, those who tried to hurt her through jealousy and misunderstanding (and they were few), no less than those who loved her (and they were countless in number); of the merry jokes she made, and the fun she used to have sometimes—the same old "Frank" who once pretended she was a wild hunter out on the plains of Ohio. But I can do no more than hint at these things. It was, you see, such a busy life that it would take pages to give an adequate idea of what Frances Willard did, and how it came about that, after her death, her statue was placed in the Capitol of Washington—the only statue of a woman in that historic building. But I should like you to remember her as one who saw the sunlight of God where many of us would only have seen the grey shadows; as one who, in the dullest days of her life, could "sing herself into happiness" because her heart was full of love.

L. G. A.

PARTICULARS will be found in our advertising columns of the next Lindsey Hall Lecture, which will be delivered on Thursday, February 13, at 8.30 p.m., by the Rev. Principal Carpenter; subject: "Christianity and Comparative Religion."

MEETINGS AND GENERAL NEWS.

UNITARIAN HOME MISSIONARY COLLEGE.

ANNUAL MEETING.

ANNUAL general meetings in normal times are notorious for small attendances. It was not so with the annual meeting of the Unitarian Home Missionary College, which was held on Wednesday, January 29, in the Memorial Hall, Manchester, at which there was quite a good and representative gathering. The chair was taken by the retiring President, Sir Edwin Durning-Lawrence, Bart., and there were present, among others, Sir William Henry Talbot, the Rev. Dr. S. H. Mellone, M.A. (Principal), the Rev. H. McLachlan, M.A., B.D. (Warden and Tutor), the Rev. H. E. Dowson, B.A., the Rev. A. W. Fox, M.A., the Rev. D. Agate, B.A., the Rev. C. Peach, the Rev. E. L. H. Thomas, B.A., the Rev. G. Evans, M.A., the Rev. R. S. Redfern, Mr. John Lawson, J.P., Mr. F. W. Monks, J.P., Mr. J. O. Kerfoot, J.P., Mr. George Hadfield, Mr. John Hall Brooks, and Mr. P. J. Winser and the Rev. G. A. Payne (Hon. Secs.). An apology was received from the Rev. J. C. Odgers, B.A.

The Clerical Secretary read the annual report, which said that the work of the College had gone on smoothly and satisfactorily, that the confidence which the Committee had reposed in Dr. Mellone had been amply justified, and that the outstanding feature of the year had been the cleaning, classification, and arrangement of the Library, and the task, begun during the previous year, of cataloguing the books which were now readily accessible to the ten resident students, and to others who might wish to use them. After the statement of accounts had been made by the deputy treasurer, Mr. George Hadfield, who pointed out that it was impossible to make a comparison with last year's accounts owing to the change which had been made in order that the financial year might coincide with the College session, the Chairman, in a humorous speech, proposed the adoption of the report and balance sheet. Sir Edwin said that they had every reason to congratulate themselves on the present state of the college, and on the progress they had made. He believed they were on the high road for the success which they all most earnestly desired, and he had every confidence in the future of the College. This was seconded by the Rev. A. W. Fox, and carried unanimously.

The election of Mr. Richard D. Holt, M.P., as President was proposed by the Rev. H. E. Dowson in felicitous terms. The resolution also included the election of officers and committee.

Sir Edwin Durning-Lawrence and Mr. George Hadfield were added to the list of Vice-Presidents, and Messrs. David A. Little, John Lawrence Beard, Willis Paterson, Robert Osler Herford and John Taylor-Jones were added to the Committee. This was seconded by Mr. Oliver H. Heys and carried unanimously.

Votes of thanks to the visitors, examiners and doctors were passed, and special votes of thanks were accorded to Mr. George Hadfield, who, after fourteen years service as deputy-treasurer, was retiring from that office, and to Sir Edwin Durning-Lawrence for his very valuable services as President during the past three years, for his generous benefactions, and the great and most helpful interest he had so continuously shown in the work of the College. Mr. Monks and Dr. Mellone gave expression to the grateful feelings of the meeting towards him.

MIDLAND SUNDAY SCHOOL ASSOCIATION.

ANNUAL MEETING AND CONFERENCE.

THE annual meeting of the Association was held at the Church of the Messiah, Birmingham, on February 1. Officers for the year 1913 were elected as follows: President, Mr. T. Oliver Lee; vice-presidents: the Revs. C. Thrift and J. Hipperson; treasurer, Mr. E. C. Piller; secretary, Mr. Lewis Lloyd. The report for the past year alluded to the issue of the *M.S.S.A. Record* which has just completed its twelfth number. It has been issued in conjunction with the *Sunday School Quarterly*, with a circulation of 380 copies monthly. A special appeal towards the cost of this realised nearly £44. A resolution, passed later in the evening, affirmed the desirability of continuing the magazine from October next, again in conjunction with the Sunday School Association. The report also alluded to the loss sustained by Birmingham Sunday schools in general through the departure of the Rev. T. Paxton for Bradford. The returns from schools in the Midland Christian Union showed that there are at present on the books over 4,000 young people, and about 320 teachers. The Rev. J. M. Lloyd Thomas, in seconding the adoption of the report, pointed out that the Sunday school was not fulfilling its true function if it was not making Church members. He feared that the number of scholars who in the end came into fellowship with the Church, was, in proportion to the total numbers enrolled, very small.

The business meeting was followed by a conference in connection with the Forward Movement which was opened by the Rev. T. P. Spedding, president of the Sunday School Association.

In doing so, Mr. Spedding pointed out that although we might not be able to show the percentage of Church members we should like to do, yet the fact that so many came under the influence of the schools was in itself a great thing. The impressions produced were in a large degree lasting, as many teachers could show from letters received long after their scholars had left the school. It often happened that, though the scholar appeared lost to the Church, he often came to it as a member in after life. In his opinion we might not argue that it was better to have a small school, and all to be led into the Church, rather than a large school with the great majority of its members drifting away from us.

To hold the first opinion might lead to pessimism and even hopeless despair. There was also a certain inspiration in numbers, which the small school lacked. On the other hand, another speaker pointed out that numbers were all very well with an adequate staff, so that the classes could be kept small, and greater personal influence secured. This difference in point of view with regard to the function of the Sunday school gave the key to the subsequent discussion. Several speakers strongly emphasised the opinion that the Church was largely to blame for the lack of connection between itself and the school. Very little interest was taken in its work by Church members as a whole, and it was therefore not surprising if the school failed to consider it a duty to be enthusiastic about the Church. This lack of interest showed itself especially in the difficulty there was in finding teachers from the Church. One teacher went so far as to say we should never get them, and that the only way to staff our schools was to train up teachers in the school—and for doing this the Archibald system of teaching seemed to be an ideal method.

MISS DRUMMOND'S EXHIBITION OF WATER-COLOURS.

THE character of Miss Frances Drummond's water-colours now on view at the Dowdeswell Galleries in Bond-street may be described in two lines:—

I dreamed that, as I wandered by the way,
Bare winter suddenly was changed to spring.

That, indeed, is their whole message, and it could not be conveyed with more freshness and charm, for the moment you enter the room and catch a glimpse of these delicate drawings of English flowers in woodland, field, and garden the grey skies of February are forgotten, and you are deep in grassy glades among daffodils and wild hyacinths dappled with the sunlight of April. Miss Drummond loves the spring, and the joy of it is in all her work; but there is a suggestion of wistfulness in some of the most charming of her pictures which shows that she realises how evanescent its beauties are. The colour is never riotous, the light is silvery rather than golden, and there is often, too, a hint of rain-washed skies which perhaps accounts for the clean, fresh atmosphere of "Early Spring in the Wood" and its companion, "A Clearing in the Wood." Even the blue of the wild hyacinths themselves is rarely deep in tone, except in "Bluebells in the Wood," where the rich colour of the flowers growing in thick masses is in striking contrast to the grey trunks of the trees which cast a shadow over them. "The Edge of the Marsh," "Spring-time near Fittleworth," and "Bluebells" (No. 38) show a different treatment of the same subject, the two last-named being rather more impressionistic with their sheeny effect of sunlight.

The studies of flowers in herbaceous borders and cottage gardens—Madonna lilies, Canterbury Bells, delphiniums, holly-

hocks, and the like—are very successful, and lend themselves to bolder colour effects, but they have not quite the charm of the woodland glades. In "Buttercup Meadows" Miss Drummond has given us a typical English scene that is very restful to the eye, and there are two pictures of grassy lanes bordered with tufts of primroses that one could live with very happily, to say nothing of "A Devonshire Orchard" with its rosy apple-boughs, and young lambs posing seriously on the green slope beneath. "Gorse on the Common," "Wild Cherry," "Yellow Water Lilies," "Ragwort," and "Sweet Lavender," will also be favourites. For these recall to memory scenes which most of us have known and loved; and, in spite of the theories of Post-Impressionists and Futurists, we are helped most in our daily life by those artists who can bring into our homes some hint of beauty wandering on her way in the guise familiar to us all—some lilting strain of the music of spring which would never fail to allure though it were repeated for a thousand years.

Mr. CUTHBERT GRUNDY, J.P., R.I., was elected the new President of the Royal Cambrian Academy of Art at the annual meeting of the Academy last Saturday, February 1, in succession to the late Mr. H. Clarence Whaite, P.R.C.A., R.W.S.

THE next meeting of the Conference of Ministers at the King's Weigh House will be held on June 2. The last meetings at the King's Weigh House on Monday, January 27, proved very helpful and stimulating.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Billingshurst.—Another old member of the congregation at Billingshurst has passed away. Mr. Henry Evershed, aged 87, died last week, and his remains were interred in the chapel yard near those of his many friends who had predeceased him. A large number of friends and relatives attended the funeral, the service being conducted by the minister, the Rev. D. Davis. On Saturday evening, February 1, a lecture on Venice, illustrated by lantern slides, was delivered in the chapel by the Rev. W. H. Drummond, who was on one of his periodical visits on behalf of the Provincial Assembly. Mr. Drummond also conducted the services on the following day.

Hampstead.—On Monday, January 27, a meeting of the subscribers to a station worker for prevention of the White Slave Traffic was held in the Chapel Hall, Rosslyn Hill Chapel. Mr. Harold Pearson, hon. treasurer, reported he had still £34 in hand after paying £70 for one year's salary of a station worker to the National Vigilance Association and £5 for printing and distribution of extra numbers of a specially important number of their *Record*.

Mrs. J. C. Drummond, hon. secretary, gave an account of the work done by the Committee, and stated that other churches and chapels in Hampstead were now engaged in raising money either separately or conjointly for the provision of more station workers. Mrs. Robinson, a station worker, gave a very interesting account of her experiences. Everyone present must have felt after her report an even deeper conviction of the value and need of such work. On the motion of Mr. H. F. Pearson, seconded by Mr. Matheson, it was decided to give £30 out of the £34 in hand to the National Vigilance Society towards the cost of providing another station worker.

Liverpool.—It is announced in the calendar of Hope-street Church that a course of addresses will be given by the minister, the Rev. H. D. Roberts, beginning on Sunday, February 23, under the title "Modern Views of Life and Religion." An attempt will be made to examine the leading ideas of men who appear most to influence the time in matters of life and thought, from Roman Catholics like Cardinal Newman and Father Tyrrell, to Positivists as represented by Frederic Harrison, and artistic idealists like G. F. Watts. In addition the influence of living dramatists, poets and thinkers will find due place in the consideration.

London: Essex Church.—We learn with deep regret that, acting under medical advice, the Rev. F. K. Freeston is compelled to take a long rest, and will leave for Egypt almost immediately. He has just completed 20 years as minister of Essex Church, and his numerous friends will unite in wishing him a speedy recovery of health, a quiet period of refreshing rest, and a safe return. During his absence the Rev. H. E. B. Speight, the junior minister, will be in sole charge of the congregation and its numerous activities.

North Cheshire Unitarian Sunday School Union.—The quarterly meeting of the Union was held at Dukinfield on Saturday, February 1, between 50 and 60 teachers and friends being present. The president, the Rev. E. G. Evans, presided. Mr. J. O. Kerfoot, J.P., C.C., gave an interesting address on "An Ideal Sunday School." The Revs. W. Harrison, A. Thornhill, and John Ellis, and Messrs. J. Thompson, R. Firth, E. B. Broadrick, F. Hepworth, and A. Slater took part in the discussion which followed.

Norwich: Octagon Chapel.—Mr. F. G. Stevens, of Leicester, recently gave a recital of selections from the plays of Shakespeare to the members of the Literary and Social Union. The programme was designed to exhibit Shakespeare's art in the vivid portrayal of various types of human character, and was greatly enjoyed. A vote of thanks was moved by the Rev. G. W. Baynham, minister of the Swedenborgian church.

Pontypridd.—There was a large gathering in connection with the Young People's Guild at the Morgan-street Church on Thursday, January 30, numerous friends being present from Mountain Ash, Cwmbach, Highland Place, and Old Meeting House (Aberdare). After tea an entertainment was given, over which Mr. L. N. Williams, J.P. (Aberdare) presided. He was supported on the platform by the Revs. George Neighbour and J. Park Davies (Pontypridd), Messrs. Sam Lewis (president of the Guild), John Lewis, and others. Speeches were made in English by Mr. Neighbour and others, and in Welsh by Mrs. John Davies.

Sheffield: Attercliffe.—Sunday, February 2, was the day of the Choir Festival, when services were held afternoon and evening, the preacher being the minister, the Rev. J. W. Cock. Mr. H. E. Nichol's Cantata "Earth & Heaven" was rendered by the choir, numbering 24, supported by a band of nine performers.

Yorkshire Unitarian Club.—The second ordinary meeting of the Yorkshire Unitarian Club for the current session was held at Westgate Chapel, Wakefield, on Saturday, February 1, when Mr. T. M. Chalmers delivered an address on "Browning's Message for Every Day."

NOTES AND JOTTINGS.

A PAGEANT OF EDUCATION.

The "Masque of Learning, Mediæval and Modern," devised by Professor Patrick Geddes, which was such a success in Edinburgh last year, is shortly to be presented in London. The performances will take place at the London University on the evenings of March 11, 12, 13, 14, and 15. This may be followed at some not too distant date by the "Masque of Ancient Learning." The enterprise is a contribution towards that dramatic revival which is already in progress on so many lines. It seeks more particularly to mark a further step in the dramatisation of education upon which schools and colleges are entering, and to renew more and more fully the ancient co-partnership of player and educator. Over six hundred performers are to take part in the "Masque," which will be under the stage management of Mrs. Percy Dearmer, and the attempt will be to present intelligibly the long and broken ascent of culture from the time of the barbarian victories over the Romans to our own day.

ILLITERACY IN THE FRENCH ARMY.

It was recently stated in the *Times* that out of 227,068 conscripts who underwent examination on joining the colours last year, there were 50,800 whose education was so faulty that they were ordered to attend the military schools, and 7,859 of these men could neither read nor write. All that the young soldier has to answer is simple questions in elementary history, geography and arithmetic. Thus, after 30 years of free education in France, nearly a quarter of the young men of the military contingent have, at the age of 22, to be sent back to school to learn what is being taught to children 12 years of age.

LETCHWORTH GARDEN CITY.

It was stated at the ninth annual meeting of the Letchworth Garden City, Ltd., held last week, that this year the profit shown was over £3,000, whereas last year it was under £200. The town, the Chairman said, had now reached a stage which made it safe for them to treat the revenue of the company as really revenue, and not to go on paying out of it considerable sums for future development, as they had done in the past. The Letchworth death rate, both for infants and the general population, was considerably less than half of that of the country generally. There had been added 800 newcomers to the population, and the rapidity of their growth depended to a small extent upon their getting additional private residents not connected with the industries of the place,

and to a large extent to their getting new manufacturers, and upon existing factories extending their operations. They only got one addition in 1912, and they wanted more.

NATIONAL MEMORIAL TO MISS OCTAVIA HILL.

It has been decided by the large and influential committee formed to commemorate in some suitable and permanent form the noble public services of Miss Octavia Hill, that the memorial shall take the form of some hill or other open space within easy reach of London, and well known and valued as a place of resort. It is intended that a simple stone should be erected upon the selected spot, inscribed with a statement of the circumstances of its acquisition. Miss Hill is known to have advocated the association of places of natural beauty, permanently secured to the public, with the memory of departed friends, and this fact has had some weight with the members of the committee. A fund has been opened and contributions should be sent to the hon. secretary, Mr. Lawrence W. Chubb, 25, Victoria-street, Westminster.

AFRICANS IN LONDON.

For some years past, young Africans have been in the habit of coming to England in order to avail themselves of the educational facilities provided in this country. Unfortunately they have been left to live their lives apart from all intercourse with the more responsible elements of our national life, with the inevitable result that they have often found themselves amongst the worst influences of our modern civilisation. When Mr. Harris recently returned from West Africa he made some practical suggestions which have been considered by the committees of the Anti-Slavery and Aborigines Protection Society and the African Society, with a view to putting an end to this deplorable state of affairs, and it has now been decided to organise two joint meetings or conferences in April. To these gatherings members of both societies, together with all Africans in the country at that time, will be invited, and it is hoped that the scheme will have lasting results, and help to diminish those racial prejudices which are still a bar to real progress in Africa.

COMPULSORY SERVICE IN NEW ZEALAND.

Mr. James Allen, New Zealand Minister for Finance and Defence, who is at present in London on an important mission, recently explained the position of those in his own country who refuse to come under the law of compulsory military training. If they have religious or conscientious objections they are not forced to serve, but they are obliged to render equivalent service, quite apart, if they choose, from anything connected with the idea of militarism. The ideal is that every youth of a certain age must make some sacrifice for his country, and if he refuses the ordinary form of service, or declines to serve with the hospital corps, then he must do something else—help to beautify his own city, perhaps ;

but certainly he must serve the community in some equivalent way. Public opinion will be in a healthy state when it enforces this view everywhere, so long as emphasis is laid upon the numerous ways in which a self-respecting lad can do something to help his country, and at the same time discipline his own character, without being forced to show his patriotism by his devotion to soldierly pursuits alone. We want the military qualities which make for courage, endurance, and obedience to rule, as Professor James reminded us some years ago in a trenchant article on this subject, and it is for the community to find some way of maintaining these without encouraging warlike instincts which belong to the ages of barbarism.

THE UNMEASURED COST OF WAR.

A pamphlet by Miss Dorothy M. Hunter, dealing with Anglo-German trade and the unmeasured costs of war, has just been issued by the National Peace Council in the Economic Series. It gives some useful statistics relating to exports and imports, which all go to prove that war between Great Britain and Germany would be disastrous to both countries, if for no higher reason than the mutual advantages to be obtained by trading with each other. Perhaps the most important of all the industrial materials Germany sends to the United Kingdom are coal tar dyes. "It is very doubtful," Miss Hunter writes, "whether we could continue to maintain and extend our present gigantic trade in cotton and woollen goods with the great markets of Asia, Africa, North and South America, if our manufacturers were unable to avail themselves of the excellence of German dyes."

* * *

"... BUT let it be remembered that if German dyes bring prosperity to the cotton and woollen mills of Great Britain, British yarns bring prosperity to the cotton and woollen mills of Germany. Germany would not otherwise buy, as she did last year, some five millions sterling of Lancashire cotton yarns, and some four to five millions sterling of British woollen and worsted yarns. The combination of British yarns and German dyes brings many foreign orders to the textile manufacturers of both countries, because the combination of British yarns and German dyes results in better, cheaper, and therefore more saleable fabrics than can be produced in either country without that combination. There could hardly be a better illustration . . . of the widespread loss which both nations would suffer through the interruption of that profitable exchange alone, apart from all other losses, if their commercial intercourse were destroyed by war."

A STEVENSON MEMORIAL.

Those who have ever stayed at the New London Hotel, Exeter, with its delightful old courtyard (somewhat renovated now, we fear) will be interested to know that R. L. Stevenson stayed there for some time after an illness in 1885, and that a panel of stained glass has been placed in the window of the room he occupied with an inscription commemorating his visit.

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Dob Lane Chapel and Sunday School, Failsworth, MANCHESTER

Appeal and Bazaar Fund, 1913.

**Special Effort to raise
£1,100.**

SCHEME FOR BUILDING A CHURCH PARLOUR AND MINISTER'S VESTRY; for renovating and adding to the Organ; for altering Choir Seats; for the installation of Electric Light; for cleaning and decorating the interior of the Chapel, and painting the outside of Chapel and Schools; for repairing the Chapel-yard path and wall in front of the New School; and for sundry other needed improvements and repairs, the estimated cost of which is about £1,100.

THE CONGREGATION FEEL AMPLY JUSTIFIED in taking up this work at the present time, since both Congregation and Sunday Schools are in a thoroughly vigorous and healthy condition. Never in its history has it been more so. Over 60 members have been added to the Roll during 1912, a large proportion being young men and women brought up in the Sunday School, and making a total membership of 300. On a recent Sunday the attendance at the Young Women's and Men's Classes in the Sunday School was upwards of 120. But it is realised that if this condition of affairs is to be maintained it is imperative that these necessary additions and improvements be made at once.

No public appeal such as this has been made by this Congregation for many years. The Congregation is quite self-supporting under ordinary circumstances. It has **no assistance from Association Funds**, and the interest on a small endowment is far from paying the heavy annual School ground-rent of near £40.

The appeal is endorsed and supported by the British and Foreign Unitarian Association, and the Manchester District Association of Presbyterian and Unitarian Churches.

Members of the Congregation have already subscribed donations to the sum of over £430, and they confidently look to the Unitarian Public to help them in this effort.

Responses to the appeal have been made as follows:—

	£	s.	d.
Members of the Congregation ..	430	11	0
Sir Edwin Durning Lawrence, Bart.	10	10	0
Miss A. M. Philips	2	2	0
Ion Pritchard, Esq.	2	0	0
W. Haslam, Esq.	1	0	0
The British and Foreign Unitarian Association	30	0	0
The Manchester District Association	30	0	0

Contributions in money will be gratefully acknowledged by

J. MORLEY MILLS, Minister,
175, St. Mary's Road, Moston,
Manchester.

or J. W. ALLEN, Treasurer,
39, Hulton Street, Failsworth,
Manchester.

A GRAND BAZAAR AND SPRING FLOWER CARNIVAL is to be held on **MARCH 6, 7, and 8.** Gifts of goods for the same should be sent to, and will be acknowledged by,

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Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, February 8, 1913.

* Regarding Advertisement Rates see inside Front Cover.